

## LXXXIV.

MEMOIRS  
OF  
LITERATURE.

MONDAY, October 22. 1711.

REGIS gloriostis. memoriae CHRISTIANI QUINTI, Leges Danicæ, quas Augustiss. Monarchæ & Hereditarii Regis FREDERICI IV. permisus clementissimo, quam poterat putissimè & curatissimè à Danico in Latinum convertebat PETRUS A. HOYLESINUS. Cum Gratia & Privilegio S. R. M. Hauniæ 1710. apud Hieronymum Christianum Paulli. Literis Georg. Matth. Godechenii.

That is, *THE DANISH LAWS* of King CHRISTIAN V. translated into Latin with the Permission of FREDERICK IV. By PETER A. HOYLESIN. Copenhagen 1710. in 4to. pagg. 548.

SEVERAL Laws have been made at several times in Denmark; but they were never collected into one Body before the Year 1669. as it appears from the Preamble prefixed to this Book. Christian V. says in that Preamble, that his Royal Father being sensible that the Collection of those Laws would be very advantageous to his Subjects, order'd it to be made with all possible Care; which was perform'd in the Year abovemention'd. That Prince died the Year following. His Son Christian V. appointed several Persons to revise that Work: Some Additions and Alterations were made in it; and among other Changes, all those Things which appeared inconsistent with the King's Absolute Power, were left out. At last that Collection, thus mended and revised, was printed in the Year 1683.; and all the Laws, Constitutions, &c. not mention'd in that Code, were declared void, and wholly abrogated.

A Latin Translation of those Laws was publish'd last Year at Copenhagen. They consist of Six Books, divided into several Chapters; and each Chapter is divided into

several Articles. I. The First Book concerns the Administration of Justice. II. The Second treats of Religion and Ecclesiastical Matters. III. All the Laws relating to Civil and Domestick Affairs, are contained in the Third. IV. The Fourth concerns the Navy. V. Property, and every thing belonging to it, make the Subject of the Fifth Book. VI. The Sixth runs upon Crimes, and Punishments.

To give the Readers a more particular Notion of this Work, I shall transcribe or abridge some of those Laws, that are most Curious and Remarkable; a Collection of this nature being hardly susceptible of any other Extract.

1. Christian V. lays down his Absolute Power as the Foundation of all the Laws.

"The King (*says he*) by Virtue of the Royal Law, (*qui Legis Regiae*,) on which the true Foundation of the Royal Power stands, is the Absolute and Hereditary Monarch and Lord of his Kingdoms of Denmark and Norway. He may, according to his Pleasure, (*suo arbitrio*,) thro' the Supreme Power and Authority peculiar to him, make Laws, explain and suppress them, and dispense with them, and those of his Ancestors, as he thinks fit. — The King has also a Supreme Power over all the Clergy; and none but he can make any Constitutions about Religion, establish Ecclesiastical Ceremonies, and assemble Synods and Councils about Religious Matters, according to the Word of God, and the Confession of Augsburg. — He may, when he pleases, declare War, make Alliances, and lay Taxes and Tributes upon his Subjects. — And therefore all his Subjects, whatever Rank or Condition they be of, ought to acknowledge and reveré him, as the Supreme Head, as being above all Human Laws, (*omnibus Legibus humanae solutus*,) and having no other Superior or Judge in Things Ecclesiastical and Political but God alone, &c." I do not believe that any King did ever ascribe to himself an Absolute Power in more express Words than Christian V.

2. "No Man shall be put to the Torture, unless he be already condemn'd to Death, except in Cases of High Treason.

3. "No other Religion shall be allowed in these Kingdoms and Dominions, but that which agrees with the Holy Bible, the Apostles Creed, the Nicene Creed, and that of Athanasius, the Confession of Augsburg presented in the Year 1530. without any Alteration, and the little Catechism of Luther.

4. Students in Divinity are enjoined to preach Probation-Sermons in the Colleges before the Professors, and

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great Schools before the Rector and his Collegues, to qualify themselves for the Holy Ministry.

5. "No one shall be made a Priest, under Twenty five Years of Age.

6. If a Student in Divinity commits Fornication, he shall not be admitted into Holy Orders till two Years after the Fact, nor allowed then to exercise his Ministry in the Parish where he has been guilty of that Fault. If he commits Fornication a second time, he shall be for ever deprived of the Liberty of Preaching.

7. The Clergy of Denmark consist of Bishops, (Episcopi,) and Priests, (Sacerdotes,) besides the *Prepositus Tribui Sacrae*, who is next to the Bishop. The Priests are ordained by the Bishops, as it appears from these Words, pag. 114. *Sin vero nulla Auditorum sit coniectio, vocatum atque ad se profectum Episcopus suo examini subjicit; siue ipsum, qua eruditionem & mores, muneri Sacerdotali parem probaverit, constitutus Ceremoniis eum sine mora inauguro.*

8. The Right of Patronage is still preserv'd in Denmark, as one may see from this Passage, and several others. *Si quis, qui Regi paret, & Jus habet Patronatus Ecclesiastici, sex hebdomadas, postquam Parochia a Sacerdote vacare capit, alium verbi divini Ministrum in alterius locum surrogare prætermittat; ea vice jure vocandi privat.*

9. There are Vicars (Vicarii) in many Parishes under the Rector (Sacerdos Primarius).

10. Simony is strictly forbidden. See Page 116. The Person, that is to be ordained (*inaugurandus*), is to swear before the Bishop, that he has neither offer'd, nor given, or promised any thing to get a Living. I must observe, that it does not appear that any one can be admitted into Holy Orders, but by a Bishop. I find every where that the Person, who is to be ordained, must go to the Bishop.

11. No one shall be ordained a Priest, unless he have a Presentation to a Living.

12. *Quilibet in Sacerdotium inaugurus, Regiae Academiae Hauniensis unciam argenti, ab Episcopo exigendam, atque ad Rectorem Academiae quotannis transmittendam, pendit.*

13. The Churches of Denmark have a Liturgy, consisting of Prayers, Lessons, and Hymns: They have also several Rites and Ceremonies, and a Ritual Book.

14. They keep the same Holidays, that are kept by the Church of England.

15. " \* The Priests shall not be too subtil and dogmatical in their Sermons: They shall not make a vain Shew of their Wit, but think only of Edifying the Christian Church.

16. " \*\* They shall not be allowed to speak every thing that comes into their Heads, but only what is proper, and in very plain Words.

17. " They shall not use any abusive and reproachful Words, nor name any body in the Pulpit, &c. But above all things, let them take care not to indulge their Passions, Hatred and Revenge, in such a Holy Place". *In primis autem carente, ne quid affectibus suis, odio aut vindicta private in loco tam sancto concionandi tribuant atque indulgent.*

18. " They shall not inveigh against those of a contrary Religion; but, if the Flocks committed to their Care are in danger of being corrupted, they shall modestly inform them of it, and exhort them to stand upon their Guard.

19. " \*\*\* They shall not make too long Sermons, nor preach above an Hour, lest the Poor People (Ple-

" becula) should grow weary, and reap little Benefit from them; for they are apt to forget what is deliver'd to them with too much Prolixity.

20. The Priests are not allowed to administer Baptism, or the Lord's Supper, in private Houses, without great Necessity. *Nulla necessitate premente.*

21. Children lawfully begotten and Bastards are to be baptized at different Hours.

22. No one shall be admitted to the Communion, before he has confessed his Sins to the Minister, and received the Absolution.

23. " No Priest shall absolve any Person, by laying his Hands on his Head, unless he appears truly penitent. Whoever comes to a Priest, to receive the Absolution, shall only make a general Confession of his Sins. But, if any one feels some Remorses in his Conscience on Account of his Sins, he must not be ashamed to confess them to the Priest; however he is not bound to make a particular Enumeration of all his Sins.

24. All Priests are forbidden upon the Penalty of being deprived of their Office, to discover any thing that they have been entrusted with by their Penitents, except it be a Treachery, or some Mischief, which may be prevented by that means. However, the Name of the Penitent shall be concealed as much as it is consistent with Equity.

25. " All Priests shall earnestly forbid those, who have been betrothed at Church, to lie together before the Ceremony of their Marriage be solemnly performed.

26. Midwives are allowed to baptize Children newly Born, when they are in Danger of Death, if there is no Minister, or any other Man to do it.

27. Women are Churched in Denmark as they are in England.

28. Publick Sinners are excommunicated, if they grow obstinate and incorrigible. However, while they lie under the Sentence of Excommunication, they are allowed to come to Church, in order to hear the Word of God; but they have a particular Place assigned them for that Purpose. If within the Space of a Year and a Day they refuse to be reconciled to the Church, they are banished from the Countrey.

29. If an Excommunicated Person repents of his Sin, and receives the Absolution in a full Congregation, it shall be no Blot upon him; and whoever reproaches him with it, shall be fined.

30. An Excommunicated Person, who dies before he be reconciled to the Church, shall not be buried in a Church, nor in a Church-yard.

31. No Priest shall throw any Earth upon the dead Body of an Excommunicated Person, who has not been reconciled to the Church, nor upon that of a Man, who has kill'd himself, &c.

32. No Priest is allowed to travel a great way in the Diocese where he lives, without giving Notice of it to the Person, call'd by the Translator of these Laws, *Sacra Tribui Prepositus*, or to go out of the Diocese without License from his Bishop.

33. If any Priest administers the Communion carelessly, and, thro Inadvertency, gives the Wine before the Bread, he shall be immediately suspended from Preaching, and not allowed to ascend the Pulpit, till he has received the Absolution, &c.

34. " If a Priest marries a Woman, who lay with another Man; or if it appears that he lay with her, before his Marriage, let him be deprived of his Office.

35. If a Priest, who is able to buy good Books, does not do it, he shall be punish'd for it by his Bishop.

36. The Clergy of Denmark have Church-Lands, and a third Part of the Tithes: The second Part is for the King, and the other for the Church. Besides they receive Presents every Year upon Three solemn Holidays, and are paid for Marriages, Christenings, and the Churching of Women. I add, that the Countrey People, who have no Land of their own, are obliged to work for them in Harvest-Time.

37. " A Vicar (or Curate) shall not be allowed to bring his Wife into the House of the Rector, (Primarius Sacrae Tribui Prepositus,) lest it should occasion great Quarrels and Discontentions.

38. 'Tis observable that when the Minister of a Parish designs to write a Letter to his Bishop, he sends it to the Minister of the next Parish, who takes care to send it to another

\* Neque iidem (Sacerdos) in concionibus atque explicationibus subtilius atque spinosius differendi genus sequuntur; sed absque inani ingenii & acuminis ostentatione, in sacro illo loco omnia ad utilitatem Ecclesiae Christianae referuntur.

\*\* Neque quicquid promiscue pro lubitu funditanto, sed, quæ ad rem faciunt, dilucidis & perspicuis verbis in medium proferuntur.

\*\*\* Verbosiores & prolixiores, quam sat est, conciones nulli habento, neque ultra horæ spatiū easdem, in tedium, adeoque exiliorem fructum plebeculae, ceu, quæ, una eademque vice prolixius dicta, oblivioni facile tradit, extundunt.

another Minister, and so on, till the Letter comes to the Bishop, whose Answer is returned the same way.

39. Every Bishop is to be consecrated with the usual Ceremonies by the Bishop of Seeland before the Altar of St. Mary's Church at Copenaghen, in the Presence of a *Præpositus* and five or six Priests. And the Bishop of Seeland is to be consecrated by the nearest Bishop.

40. A Bishop is obliged to visit all the Churches of his Diocese in Three Years time.

41. When a School-master perceives that a Boy of Twelve Years of Age, does not seem to have a Genius for Learning, he shall quickly give Notice of it to his Parents or Guardians, that he may learn a Trade, or betake himself to some other Employment.

42. None but great Boys shall be struck with a Palmer in the Schools.

43. No Books written in the German Language, or containing any Doctrine contrary to the Confession of Augsburg, and such as may raise any Doubts in Matters of Religion, shall be imported into the Kingdom.

44. I shall insert the following Article, as it is expressed in the *Latin* Translation.

" Nemo Fastos prognosticos hoc in Regno conficit, " vel imprimito. Omnia quoque Astrologorum prædicta " de bello, annona difficultate, pestilentia, aliis id geni " nus casibus ab eisdem exulanto, &c.

The Government and Discipline of the Church of Denmark are so little known, that I thought all the Readers would be well pleased to find here a large Account of the Laws relating to that Church. I proceed to give an Extract of some other Laws.

45. " If a Guardian does not marry a Maid, that is above Eighteen Years of Age, tho he may do it to her Advantage; her Friends and Relations shall give Notice of it to the Magistrate, who ought to promote her Interest. *Qui saluti & utilitati Virginis prospicere debet.*

46. If a Married Man commits Adultery with another Woman, he shall not marry her, after his Wife's death.

47. If a Husband does maliciously run away from his Wife, she is allowed to marry another, when she has staid for him at least Three Years.

48. " A Woman may be divorced from her Husband on Account of Impotency, if he was Impotent before his Marriage. However he shall have Three Years allowed him to try whether he can be cured of his Impotency with the help of Remedies. But if the Impotency comes upon him after his Wedding, the married Couple shall patiently bear it as a Divine Punishment, *Ceu cruem divinitus imponit, quæque Conjugibus immitti potest.*

49. No Jew is allowed to go into Denmark, without the King's leave; and if any Jew should be found in that Country, he would be fined a thousand *Imperiales*.

50. Whoever discovers a Jew, and gives Notice of it to the Governor, is to have a Reward of Fifty *Imperiales*.

51. It will not be improper to set down the following Law in the Translator's own Words.

Tartari, qui circulantes & vagi, fraudibus, mendaciis, furtis ac magicis artibus homines circumveniunt & emungunt, à Magistratu loci, ubicunque inveniri queunt, comprehendendi sunt, omnibusque bonis suis privandi. Dux autem gregis ejusmodi, capitali poena afficitor, & reliqui comites ejus, intra definitum tempus, quæ proxime licet, fugæ se mandanto, regnoque hoc exulanto, sive ab eo tempore in hoc Regno indagari aut deprehendi queant, ad exemplum Ducis sui ultimo supplicio puniuntur, &c.

52. Si extra Apiarium aliena animalia, ad necem usque aculeis Apum confossa fuerint; Possessor Apum nulla poena afficitor.

53. Sin vero eadem intra Apiarium ad internectionem compungantur; Apum possessor, ceu qui Apiarium suum minus legitime circumsepit, damnum refarcito.

54. " Whoever forsakes the Orthodox Religion, and embraces that of the Roman Pontiff, shall be debarred from all Inheritances, and his nearest Relations shall enjoy them. As for the Estate, which he inherited before he forsook the true Faith, he shall not be deprived of it; but he shall not be allowed to live in the King's Dominions.

55. " Whoever has studied in the Schools or Academies of the Jesuits, shall have no Ecclesiastical Preferment.

56. " Monks, Jesuits, or other Romish Priests, shall not dwell in the King's Dominions upon pain of Death.

Whoever harbours them, or permits them to perform

any Exercise of their Religion, shall suffer the Punishment inflicted upon those, who conceal Men condemned to Banishment.

57. In the next Article, all other private Assemblies, wherein any Exercise of Religion is performed, contrary to that of the Country, are forbidden upon the same Penalty.

58. If any one reviles the Deity, and his most Holy Name, or his Word and Sacraments, his Tongue shall be pluck'd out, he shall be beheaded, and his Head and his Tongue shall be set up upon a Pole.

59. " If his Hand is concerned in that Crime, it shall be cut off, whilst he is alive, and set upon his Head on a Pole.

60. " Those, who are addicted to Magick, who having renounced God, their Baptism, and their Religion, give up themselves to the Devil, shall be burnt alive.

61. Si quis susurris magicis, exorcismis (Dæmonum), mensionibus (ægrotantium,) devotionibus (furum), electionibus certarum dierum, abusionibus characterum, aliquis id genus suspectis artibus addiscendis operam dare, traditisque uti deprehendatur: Omnibus quæ ipsius sunt, bonis multatus, Regno ac Regionibus Regis exulato.

62. " If an Adulterer be kill'd in the very Bed, wherein he commits Adultery (in ipso adulterii lecto), let the Husband shew to the Magistrates the bloody Blankets and Quilts; and then the Adulterer shall be buried out of the Church-yard.

63. The Chapter entitled, *De Libidine*, is very curious, and contains many severe Laws.

64. Here follows an Explication of the Oath, that is taken in Denmark.

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Hoever takes an Oath, shall lift up three Fingers, viz. The Thumb, and the Two next Fingers. The Thumb denotes God the Father; the next Finger denotes God the Son; and the third, God the Holy Ghost \*. The two other Fingers shall be bent. The last but one, viz. the Ring-Finger, represents the Soul, that noble Being enclosed in a human Body. The little Finger represents the Body, which is the Seat of the Soul, and very much inferior to it. The whole Hand shews that there is but One Eternal and most Powerful God, Maker of all Things, and consequently the Creator of Mankind. Now whoever is so impious as to perjure himself, is no less guilty, than if he should pronounce this Imprecation upon himself: *IF I forswear my self, let God the Father, God the Son, and God the Holy Ghost, inflict upon me the Punishment I deserve*, &c. The Readers might justly complain of me, if I did not set down the Original Words. I have therefore inserted them in the Margin \*\*.

This Collection contains many Excellent Laws, and is one of the most Curious and Valuable Books, that have been printed since I began to publish these Memoirs.

\* The Symbolical Explication of those Three Fingers puts me in Mind of what I have read in a Modern Author, viz. That Pope Innocent III. (Book II. Chap: 45. of the *Mysteries of the Mass*,) applies to the Trinity these Words of the Prophet *Isaiah*, Chap. XL. *Quis appendit tribus digitis molam terræ?* And that *Durandus* quotes the same Words to prove the Trinity in his *Rationale Divinorum Officiorum*, Lib. V. cap. 2.

\*\* Quilibet, Jusjurandum daturus, tres digitos, Pollicem, Indicem, & Medium erigit. Horum primus, Pollex, Deum Patrem; alter, Index, Deum Filium; tertius, ceu Medius, Deum Spiritum Sanctum denotat. Reliquos autem duos digitos manum versus incurvato. Horum penultimus seu Annularis, Animam Nobilissimam, Depositum illud Divinum, corpore humano clausum ac reconditum; ultimus denique & Minimus, Corpus, sedem illam animæ, ut angustam & fragilem, ita incolæ Diviniori minime aqualem representat. Tota manus indicio est, unum esse Deum aeternum atque infinitæ potentie, Summum universitatis rerum, quæ in cælis ac terris sunt, adeoque & generis humani Fabricatorem & Conservatorem. Jam, quisquis mortalium ed impietatis procedit, ut, perfidum dicendo sacramentum, vel jusjurandum, quod dedit, non servando, sui ipse amet esse proditor, suæ salutis deserter infensus; perinde peccat, ac si dira hac sui ipsius imprecatione uteretur: Si pejeravero, Deus Pater, Deus Filius, ac Deus Spiritus Sanctus faciat ut justa dementis animi pendam supplicia! &c. The Remaining Part of this Exposition is worth Reading.

L O N

## L O N D O N .

THE Reverend Dr. Whitby has publish'd a Treatise concerning Original Sin.

*Tractatus de Imputatione Divina Peccati Adami Posterioris ejus universis in Reatum. Authore Dan. Whitby, S. T. P. Ecclesie Sarisburiensis Praecentore. Londini, Impensis J. Wyat, ad Insigne Rosae in Coemeterio Divi Pauli. 1711. In Octavo. pagg. 215.*

It appears from the Author's Preface, that he was sensible this Book would not be acceptable to every Reader. "Somo (says he) will rise up against me, as against a Heretic; others will call me a Schismatick; many will look upon me as a Serpent lurking in the Bosom of the Church, and spreading its Venom on all Sides", &c. Dr. Whitby protests that the Love of Truth is the only Motive that prompted him to write upon this Subject; and adds, That he prayed God with great Fervor to enlighten his Mind, and to direct all his Thoughtes in such a manner, that he should advance nothing but what is agreeable to Truth.

The Doctor having shewed the Sincerity of his Intention, endeavours to pacify his Adversaries, with these Words of St. Augustin, a Man of admirable Parts, and of a most lively Imagination. *Illi in vos s̄aviant, (says that Father, speaking to the Manichees,) qui nesciant cum quo labore verum inveniatur, & quam difficile carbeantur errores. Illi in vos s̄aviant, qui nesciant quanta cum difficultate sanetur oculus interioris hominis. Illi in vos s̄aviant, qui nesciant quantis suspiriis & gemitibus fiat, ut ex quantulacunque parte possit cognosci Deus. Postremo, illi in vos s̄aviant, qui nullo tali errore decepti sunt quali vos deceptos vident.*

This Treatise is divided into X. Chapters. I. The Author shews in what Sense it may be said that Men are born in Sin; and answers some Objections. II. He proposes the Doctrine of those Divines, who teach that the Actual Disobedience of *Adam* is imputed to his Posteriority; and confutes it at large. III. He answers some other Arguments relating to that Head. IV. Dr. Whitby undertakes to confute the Opinion of those, who maintain that Original Sin is an inherent Corruption derived from *Adam* by Propagation. V. He answers several Arguments taken from the Holy Scripture to support that Doctrine. VI. In this Chapter, the Author positively affirms, that the Ancient Fathers did not believe Original Sin. 1. He alledges the Testimonies of those Fathers, who declare that Men are not born Sinners, and liable to Eternal Punishments for the Sin of *Adam*. 2. He quotes those Fathers, who say that Children are not guilty of *Adam's* Sin, and have not contracted any Corruption by it, for which they deserve to be punish'd. 3. He mentions some other Fathers, who acknowledge a Sort of Original Sin; but their Opinion (says he) is not contrary to his. VII. The Design of this Chapter is to shew, that the Ancient Fathers overthrow St. Austin's Opinion concerning Original Sin, not only by explaining several Passages of the Scripture in a different Sense, but also in their Disputes with the Heretics. St. Augustin himself, says the Author, forsook the Principles he had laid down against the *Pelagians*, and rejected them in his *Retractationes*. VIII. In the next Chapter, Dr. Whitby quotes some Learned Men, well skill'd in the Fathers, who acknowledge that the Fathers before St. Austin's Time, had not a Right Notion of Original Sin, and were inclined to *Pelagianism*. Afterwards he examines the Passages alledged by *Vossius*, to prove that

the Ancient Church believed the Imputation of *Adam's* Sin; and undertakes to shew the contrary. IX. As for the Councils quoted by that Learned Man, the Author observes, in the first place, that most of their Canons are lost; and therefore 'tis impossible to know certainly their Opinion. Secondly, That many Passages of those Councils alledged by *Vossius*, do not prove that they believed Original Sin. Thirdly, That the Fathers of those Councils departed from the Rule of the Christian Faith, and laid down the Foundations of Antichristian Tyranny. The Christians of those Times, says Dr. Whitby, especially in the West, grew fond of the Writings of the Fathers, the Decisions of Councils, and the Judgment of the Popes: They preferr'd other Teachers and Masters to Christ himself: They call'd other Men Fathers, slighting their Heavenly Father: In a word, they brought in another Rule of Faith, to the Prejudice of the Christian Church. To give one Instance of it, *Orosius* having alledged the Authority of St. Augustin against *Pelagius* in the Council of Jerusalem, *Pelagius* answered, \* *Et quis est mihi Augustinus? What have I to do with Augustin?* Whereupon all the Fathers of the Council cried out, That a Man who blasphemed against a Bishop, by whose Mouth God was pleased to preserve Unity all over Africa, should be expelled, not only from that Assembly, but also from all Christian Churches: *Blasphemans in Episcopum, ex cuius ore Dominus universa Africa unitatis indulserit sanitatem, non solum a conventu illo, verum ab omni Ecclesia pellendum esse.* They used him in that manner, says the Doctor, because out of Respect for the Precepts of Christ, he refused to call St. Augustin his Father and Master in Point of Religion, and to look upon him as a Christian Rabbi. *Seilicet quia non Christi monitis ita adversa fronte pugnaret, ut Augustinum in fidei negotio Magistrum & Patrem appellaret, & tanquam Christianorum Rabbi admitteret.* Nay, (the Doctor goes on) John having quoted the Holy Scripture to vindicate the Doctrine of *Pelagius*, *Orosius* answered him, *We are the Children of the Catholic Church: Don't require from us, Father, that we should be so bold as to teach our Teachers, and judge our Judges. Nos filii Ecclesiae Catholicae sumus; non exigas a nobis, Pater, ut Doctores super Doctores esse audeamus, aut Judices super Judices.* Hence it was that the Council resolved to write a Letter to Pope *Innocent*, and to acquiesce in his Judgment. X. Lastly, the Author maintains that the Doctrine of Original Sin was unknown to the Jews. He quotes *Philo*, the Apocryphal Books, the New Testament, and some ancient Jewish Writers, to prove his Assertion. He adds that this Doctrine is contrary to several Principles of natural Reason, that are generally admitted by Philosophers and Civilians, &c.

Dr. Whitby treats his Subject with great Learning, and very methodically. Those, who desire to know what may be said for or against Original Sin, will be fully satisfied by the reading of his Book.

A N Excellent Sermon has been newly published with this Title:

*The Dissolution of this World by Fire. A Sermon Preach'd before the Right Honourable Sir Gilbert Heathcote, Knight, Lord Mayor, the Aldermen, and Citizens of London, at the Cathedral Church of St. Paul, on Monday, September 3. 1711. The Day of Humiliation for the Dreadful Fire, in the Year 1666. By BENJAMIN IBBOT, M. A. Rector of the United Parishes of St. Vedast, alias Foster's, and St. Michael Quern; and Chaplain to his Grace the Lord Archbishop of Canterbury. Printed for John Wyat, at the Rose in St. Paul's Church-Yard, 1711.*

\* Garner. Not. in Marium Mercat. Diff. 2. de Synod. p. 168.

*The Laws of Denmark are to be had at Mr. Vaillant's.*

L O N D O N : Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)